

v. 23. 1884

v. 24. 1886

v. 25. 1887

v. 26. 1888

v. 27. 1889

v. 28. 1890

v. 29. 1891

v. 30. 1892

v. 31. 1893

v. 32. 1894

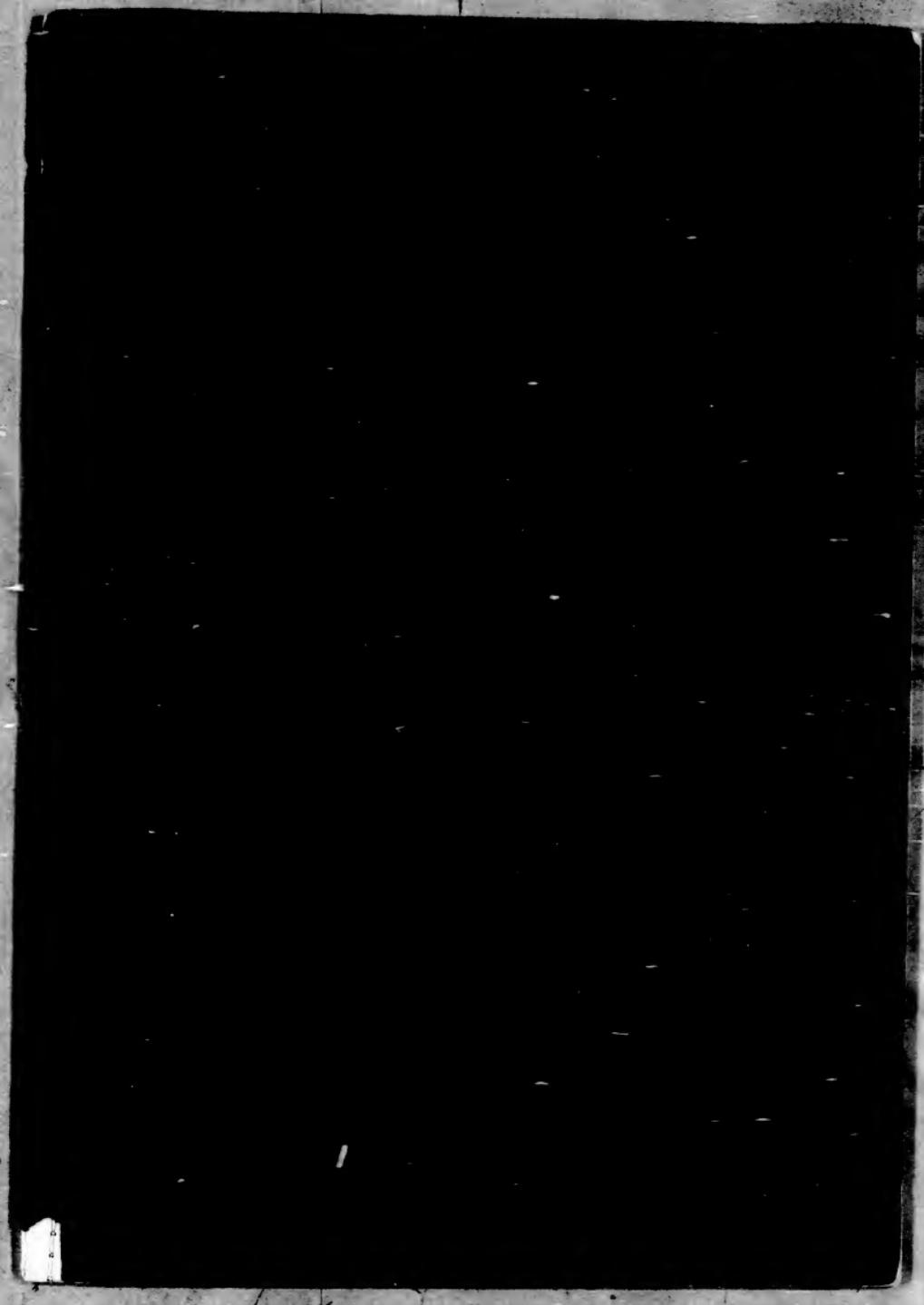
v. 33. 1895

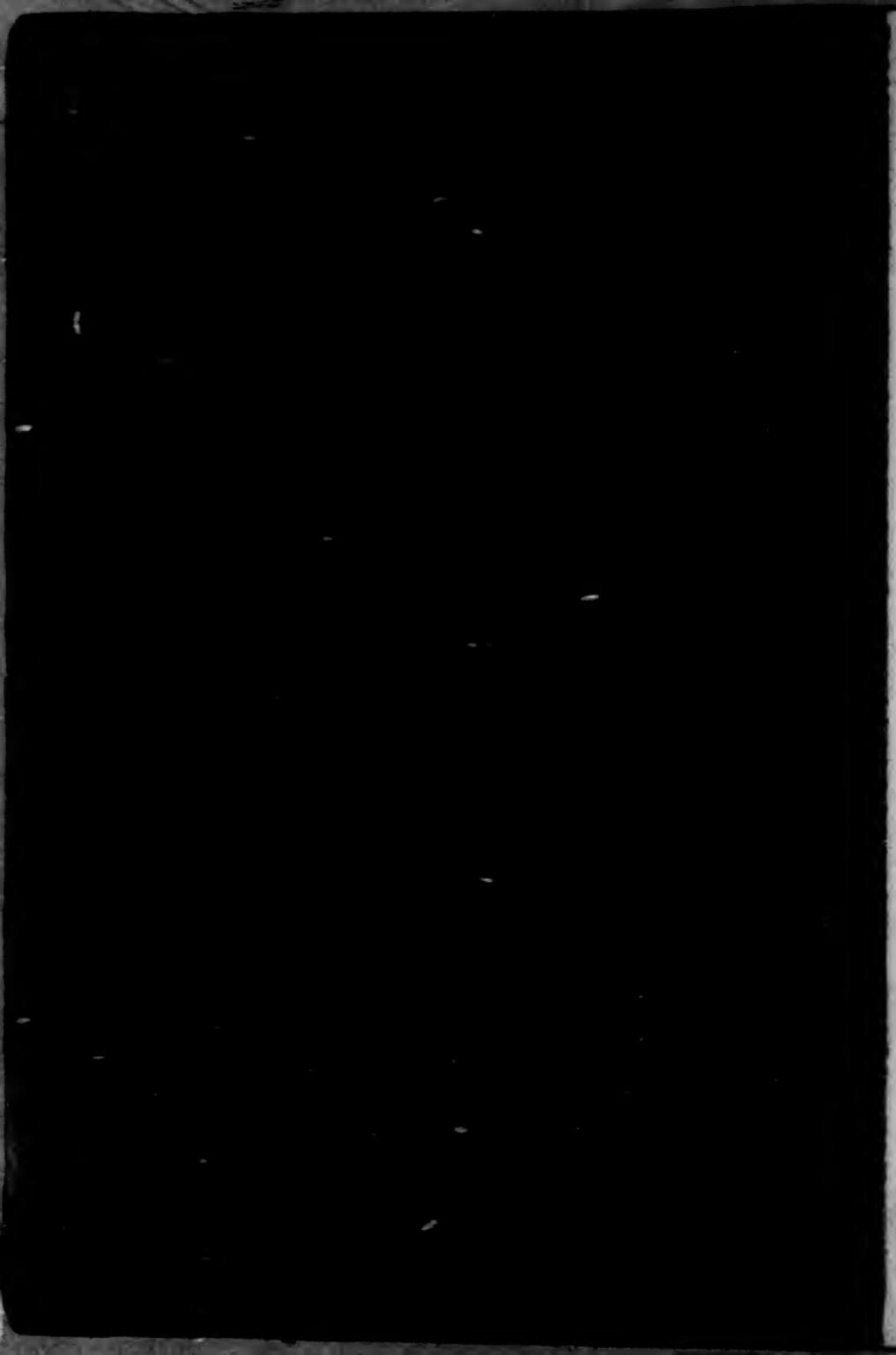
v. 34. 1896

v. 35. 1897

v. 36. 1898

v. 37. 1899





MINUTES
OF THE
FIFTY-SIXTH ANNUAL SESSION
OF
COOSA RIVER
BAPTIST ASSOCIATION,
HELD WITH
SPRING CREEK BAPTIST CHURCH.

VINCENT, SHELBY COUNTY, ALA., SEPT. 11-13, A. D. 1889.

OFFICERS:

ABNER WILLIAMS, - - - Moderator, - - - Oxford, Ala.
LEALIS LAW, - - - Clerk, - - - Cropwell, Ala.
J. B. GRAHAM, - - - Assistant Clerk, - - Talladega, Ala.
J. S. KELLY, - - - Treasurer, - - - Oxford, Ala.

The next Session of this body will be held with the Oxford Baptist Church, Oxford, Calhoun Co., Ala., commencing on Wednesday after the second Sabbath in September, 1890.

TALLADEGA, ALA.:
PRESS OF OUR MOUNTAIN HOME.
1889.

CONSTITUTION.

ARTICLE I. This Association shall be known by the name of the Coosa River Baptist Association.

ART. II. It shall be composed of well accredited messengers, appointed by regular Baptist churches, which are united in this union.

ART. III. Its meetings shall be annual.

ART. IV. Its officers shall be a Moderator, Clerk, and Treasurer, who shall be elected by ballot, or otherwise, at each session, and hold office till their successors are declared duly elected. Provided, that the non-election of the Treasurer shall not interfere with organization.

ART. V. The Association can not rule, but may advise the churches. But it has a full right to reject the messengers of any church in order, in faith, or practice.

ART. VI. Petitions for membership must be by letter and one or more messengers; and the Association, in each case, is to judge on the question of reception.

ART. VII. Each church of fifty members, or less, shall have three messengers, and one messenger for each fifty or fractional number over fifty.

ART. VIII. This Association is in full sympathy with the spirit, and ready to correspond and co-operate with all regular Missionary Baptist organizations, for the spread of the Gospel and the extension of the Redeemer's kingdom on earth; but a difference of opinion on these matters shall not necessarily involve the question of fellowship.

ART. IX. Churches composing this body will be expected to contribute to and sustain a contingent fund, which shall be deposited by the messengers at each annual meeting, with the Finance Committee; and other contributions for benevolent purposes will be earnestly sought and fostered by the Association.

ART. X. This Association shall take cognizance of no query sent up from the churches unless they have endeavored to solve the same and have failed: nor of any difficulties between churches, unless they have pursued the directions contained in the 18th chapter of Matthew, and have not been able to settle them; then the Association shall take such matters into consideration and act upon them at her discretion.

ART. XI. This Constitution, or any Article, may be amended or abolished, at a regular meeting on the concurrence of a vote, by standing, of two-thirds of the messengers present. Provided, such intended change is announced by the Moderator at least six hours before the action is taken.

RULES OF DECORUM.

RULE 1. The Association shall be opened and closed with prayer.

RULE 2. A Moderator and Clerk shall be chosen by the suffrages of the members present.

RULE 3. The names of the members shall be called each day before proceeding to business, and no member shall absent himself from the Association unless he have leave or be sick and unable to attend.

RULE 4. Visiting brethren present shall be invited to seats in the Association.

RULE 5. The Moderator shall preside over the Association, preserve order, and appoint all committees, with the sanction of the Association.

RULE 6. The Moderator may speak in debate on any question, appointing some other member to fill the chair temporarily, but shall not vote, except in case of a tie.

RULE 7. The Moderator shall decide all questions of order, subject to an appeal to the Association by any two members.

RULE 8. Every member, when speaking shall rise from his seat, respectfully address the Moderator, confine himself to the question before the body, and avoid personalities.

RULE 9. A motion made must be seconded and stated by the Moderator before debating; and every motion shall be reduced to writing, if the Moderator or any member desire it.

RULE 10. When a motion is stated by the Moderator, it is in possession of the Association, but may be withdrawn by the mover at any time before a decision or amendment.

RULE 11. When a question is under debate, no motion shall be received except to lay on the table, postpone indefinitely, commit or amend; which said motions shall have precedence in the order in which they are stated; but a motion to adjourn is always in order, except when a member is speaking or the body engaged in voting.

RULE 12. All questions, except such as relate to the Constitution, the Rules of Decorum, or the reception or exclusion of churches, shall be decided by a majority of the votes; in the excepted cases two-thirds are required.

RULE 13. Filling blanks with particular numbers, the question shall first be taken on the highest number and longest time.

RULE 14. When a motion has once been decided, a member voting with the majority may move for a reconsideration on any day during the session.

RULE 15. No speaker shall be interrupted, unless he be out of order, and no member shall speak more than twice on the same proposition without leave of the Association.

RULE 16. No practice shall be allowed which has a tendency to interrupt speaking or the business of the Association.

RULE 17. The appellation of "Brother" shall be used by members in their addresses to one another.

RULE 18. The Clerk shall read these rules at the opening of every session of the Association.

RULE 19. Any member violating these rules shall be reprobated by the Moderator.

PROGRAMME OF BUSINESS.

FIRST DAY.

1. Devotional Exercises.
2. Read Letters and Enroll Messengers.
3. Elect Officers; Moderator, Clerk, and Treasurer.
4. Read Rules of Deorum.
5. Invite visiting Brethren to seats.
6. Invite Churches to unite with our Association.
7. Call for Correspondence from Associations.
8. Appoint Committee on Finance.
9. Appoint Committee on Preaching.
10. Appoint Committee to pro rate among all the churches amount asked for by State Mission Board for all objects.
11. Report on Periodicals and Literature.
12. Report on Temperance.
13. Report on Sabbath Schools.
14. Fix hours to meet and adjourn.
15. Miscellaneous Business.
16. Adjourn.

SECOND DAY.

17. Devotional Exercises.
18. Read Minutes and Call Roll of Messengers.
19. Miscellaneous Business.
20. Report on State Missions.
21. Report on Home Missions.
22. Report on Foreign Missions.
23. Report on Ministerial Education.
24. Report on General Education (Male and Female).
25. Miscellaneous Business.
26. Adjourn.

THIRD DAY.

27. Devotional Exercises.
28. Read Minutes and Call Roll of Messengers.
29. Miscellaneous Business.
30. Report of Committee on pro rate contributions from churches.
31. Report of Committee on Evangelization of colored people.
32. Report of Board of Trustees Indigent Ministers' Fund.
33. Report of Executive Committee of Association.
34. Elect Executive Committee of Association.
35. Elect Board of Trustees Indigent Ministers' Fund.
36. Return Correspondents to Associations: Shelby, Cahawba Valley, Boiling Springs, Carey, Canaan, Central, Tallahatchie and Ten Islands, Unity.
37. Appoint Delegates to Baptist State Convention (ten.)
38. Report of Committee on Finance.
39. Report of Treasurer of Association.
40. Appoint time and place for next session.
41. Appoint Preacher and alternate for next introductory sermon.
42. Order Clerk's salary paid and Minutes printed.
43. Appoint Committees to report next session: On State Missions; on Home Missions; on Foreign Missions; on Ministerial Education; on General Education (male and female); on Temperance; on Sabbath Schools; on Colportage and Bible Work; on Evangelization of colored people; on Periodicals and Literature.
44. Appropriate surplus Minute Funds, &c., (if any.)
45. Miscellaneous Business.
46. Read Minutes of this day's business.
47. Adjourn sine die.

MINUTES.

VINCENT, SHELBY COUNTY, ALA., Sept. 11th, A. D. 1889.

Messengers to compose the Fifty-sixth Annual Session of the Coosa River Baptist Association, met this day with the Spring Creek Baptist Church near Vincent, Shelby County, Alabama, at 11 a. m. The Introductory sermon was preached by Catt Smith. Text: Math., 11th chap., 29th verse. Intermission of one hour.

1:30 P. M.—The Association was called to order by Moderator, E. T. Smyth. Reading of the Scriptures and Prayer by Samuel Henderson.

Messengers names enrolled :

FIRST DISTRICT.

Jacksonville—M. H. Lane.
Post Oak Spring—E. J. Andrews, H. R. Landford.
Weaver Station—D. F. Weaver.
Mt. Zion (Calhoun Co.)—Letter.
Oak Bowery—B. B. Nunnelly, J. B. Kilpatrick.
Cane Creek—A. H. Mynatt, W. O. Peace.
Oxford—Abner Williams, B. D. Williams, W. D. Snow, J. C. Wright, J. S. Kelly.
Antioch—E. A. Aderholt.
First Baptist, Anniston—E. T. Smyth.
12th Street Baptist Anniston—P. B. Brown, S. D. Sawyer.
Oxanna—J. R. Lloyd, H. W. Lloyd, J. M. Deveneau.
Davisville—W. H. Davis.

SECOND DISTRICT.

Cold Water—Charles Leslie.
Munford—E. J. Martin, J. E. Camp, G. C. Wright, J. A. Hudgins.
Salem—A. A. Hutto.
Sulphur Springs.
Refuge—Letter.
Blue Eye.
Pleasant Grove—D. H. Thweatt, Thos. F. Elliott, S. C. Beavers,
D. W. Hawthorne.
Talladega—G. A. Joiner, J. B. Graham, M. D. Early, J. K. Elliott,
Thos. Henderson.
Ironaton—J. T. Baxter, G. W. Shadix.
Provident—Isaac A. Adams, R. F. Brown.
Lincoln—A. W. Bell.
Plum Spring—A. J. Strickland.

THIRD DISTRICT.

Renfroe—G. W. Carr, W. J. Freeman, H. Brown, Wm. Muncher.
 Hepzibah—J. M. Burks, J. B. Stapp, W. W. Hallman.
 Alpine—S. W. Welch, W. A. Hughston.
 Tallassahatchie—J. T. McMillan, G. S. Glazener.
 Winterboro—H. D. Moore, W. A. Morris.
 Pilgrim's Rest.
 Rocky Mount—Letter.
 Mt. Zion (Talladega Co.)—W. Wilkes, G. S. Ham.

FOURTH DISTRICT.

Fort Williams—W. S. Henderson, T. J. Daniel, J. R. Steely.
 Mt. Sharon.
 Childersburg—Catt Smith, D. B. Oden, S. B. Glazener, T. W. Coleman, J. B. Fiquet.
 Wilsonville—J. F. Pope.
 Harpersville—J. Russell, T. J. Martin, M. W. Borum, J. S. Kirkland.
 Spring Creek—W. W. Kidd, C. F. Elliott, J. M. Meacham, J. H. Cooper.
 Macedonia—A. M. Posey, L. M. Clinkscales, J. J. Burk, D. C. Davis.
 Coosa Valley—R. D. Willingham, G. R. Hardwick, James Jones, J. A. Collins.
 Seddon—J. D. Truss.
 Riverside—H. W. Truss.

And the following accredited Messengers from Churches petitioning for membership :

Providence (Shelby Co.)—G. W. Glaze, J. G. Blankenship.
 Dry Valley—Jno. W. McCain, G. L. Churchwell.
 Cropwell—Lealis Law, N. Willingham, J. K. Jones.

The Letters from the Churches were read by G. A. Joiner, B. D. Williams and J. B. Graham.

The Association then elected officers : (D. I. Purser and R. J. Waldrop acting as Tellers.)

Abner Williams, Moderator.
 Lealis Law, Clerk.
 J. S. Kelly, Treasurer.

The programme of last session was adopted. By request of Clerk, J. B. Graham was elected Assistant Clerk.

Visitors present :

D. I. Purser, representing Howard College ; Prof. R. J. Waldrop, representing Howard College ; Prof. Geo. W. Macon, representing Howard College ; Samuel Henderson, representing State, Home, and Foreign Mission Board, and President Church Building Board ; P. S. Montgomery, Colporteur State Mission Board ; Abner Williams, representing Judson Female Institute.

The following Churches presenting petitionary letters through their Messengers, were duly received, viz : Cropwell, Providence and Dry Valley.

The thanks of the Body were on motion of W. W. Kidd extended to E. T. Smyth for efforts made by him to obtain reduced rates from the Railroads.

In the absence of the Committee to report on General Education the Moderator appointed as Committee J. B. Graham and B. D. Williams, and by request of the appointees, Samuel Henderson was added as Chairm n.

Correspondents present and invited to seats:

C. W. O'Hara and W. M. Armstrong, from Shelby Association; P. S. Montgomery, from Cahawba Valley Association.

Committee on Public Worship appointed:

J. K. Elliott, D. F. Weaver, and Pastor and Deacons of Spring Creek Church.

Committee on Finance:

S. W. Welch, B. B. Nunnelly and Thos. F. Elliott.

Committee to pro rate funds asked for by the State Mission Board.

A. W. Bell, D. H. Thweatt and J. T. McMillan.

Committee on Temperance reported:

Report on Temperance.

Inpiration lifts its warning voice against drunkenness, or intemperance from Genesis to Revelations. A few, of many passages, will be given from the Old and New Testament; Deut. 21: 20, 21. "And they (the Parents) shall say unto the Elders of his city. This our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard; and all the men of his city shall stone him with stones that he die: So shalt thou put evil away from among you."

Prov. 20: 1: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 23: 20, 21, 29, 30, 31, 32. "Be not among wine-bibbers, among riotous eaters of flesh. For the drunkard and the glutton shall come to poverty." "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?" "They that tarry long at the Wine, they that go to seek mixed Wine." "Look not thou upon the Wine when it is red; when it giveth his color in the cup, when it moveth itself aright." "At the last it biteth like a Serpent and Stingeth like an Adder."

Isa. 5: 11. "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them." Hab. 2: 15. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness."

1st Cor. 5: 11. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an extor-

tioner; with such an one no not to eat." 1st Cor. 6: 9, 10. "Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Matt. 24: 48, 51. "But and if that evil servant shall say in his heart my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and shall appoint him his portion with hypocrites: there shall be weeping and gnashing of teeth."

The following Preamble and Resolution adopted by the Southern Baptist Convention at its recent session in Memphis, seem to your Committee, to express what ought to be the sentiment of all Christian people in this country, and therefore offered for your adoption:

Whereas, The liquor traffic is a most powerful hindrance to the Gospel of Christ and an aggressive enemy to social order, and

Whereas, This traffic is steadily encroaching upon all that Christian men revere and the human heart holds dear, and

Whereas, It seeks to destroy the Christian Sabbath and annihilate public morals and the public conscience, and

Whereas, All Christian bodies should speak out in no uncertain tones on this question, therefore be it

Resolved by the Coosa River Baptist Association. That we favor the speedy and entire prohibition of the liquor traffic; that we oppose License for this traffic in any and all its forms, through which men buy the right to destroy human hope and happiness, and blight human souls, as an offence against public morals and sin against God.

Respectfully submitted,

ABNER WILLIAMS, Chn.
J. S. KELLY,
W. D. SNOW,
Committee.

Report adopted.

The Association then adjourned with prayer to 8:30 a. m. Thursday.

THURSDAY, Sept. 12, 1889—8:30 a. m.

The Association met pursuant to adjournment. Devotional services conducted by J. B. Kilpatrick. Minutes of previous day read and adopted. Thos. Henderson was recognized as Associational Missionary. On motion, the Moderator appointed a special committee on Woman's Work: M. D. Early, Catt Smith, P. B. Brown.

Committee on Sabbath Schools reported:

Report on Sabbath Schools.

In the absence of statistics and a report by the Chairman of this Committee, we beg to submit the following: Sabbath School implies Sunday work; and as Sunday is a day for rest from the cares and labors of every day work, a day for consecration to God, a day to be kept sacred, all of which is taught in that Scripture that says: "Remember the Sabbath day to keep it holy."

Then as the Sabbath day is a day to be kept holy, a day for leaving off common cares and engage in that service that elevates us and honors God; and as those composing mostly the Sabbath School are our children, then, can we attach too much importance to this one of our institutions? How favored are we for the prosecution and enjoyment of this service. In the great Wisdom of our Creator one-seventh of our time has been set apart for special consecration, and not only has this been done by our Maker, but, also, we, his subjects, have been so influenced as to incorporate into our system of government a clause that requires us to make a stoppage of one seventh of our time; thus we are given no excuse for not doing the great work of the Sabbath School, yet how slow some of us are to lay hold of these blessed privileges. Brethren, this indifference ought not to be. Besides the great benefits of this Sunday School work, there are influences for evil abroad in our land to-day which did not exist in the days of our forefathers. These evil influences ought to be met. Towns, cities and railroads are being hurriedly built all over the country and these (it seems) have necessitated the building of pleasure resorts, such as Driving Parks, Lakes, &c. With these and the easy access to them and the constant thirst of our young people for amusement, we fear we are to-day drifting into a Sabbath breaking people. Is the Sabbath School a good place to remedy these evils? We say, with emphasis, it is. By getting up our children and those around us and going earnestly to Sunday School, we then put them under influences for good, whether we be superintendent, teacher or scholar. We may not be able to talk, or sing, or pray publicly, but if we are in earnest and at our place in the Sunday School service it will have its influence for good.

Brethren, let us think of these things and see that we so live that the Sabbath will be kept and the Sunday School preserved and its influence be for good.

We urge that the Church Clerks send full statistics of the Sunday Schools, in order that this work may be placed in proper shape on our minutes. Respectfully,

D. F. WEAVER.

Report adopted.

On motion, the Moderator appointed a Committee of five on Time and Place of next meeting of Association: G. A. Joiner, D. B. Oden, W. H. Davis, G. S. Ham, and E. A. Aderholt.

Committee on General Education reported:

Report on General Education.

What is an education? Were we to answer this question in the fewest words, we might say it is to give to a man the full possession and benefit of all that is in him, physical, moral and intellectual, each developed to highest possible point of efficiency. Every man has a right to himself; and our estimates of each other are based upon the capacities which we can bring to every calling in life. And as all that is really noble and dignified in man is found in his rational immortal nature, it follows that the best condition of that nature, developed to last degree is the highest benefit we can confer, and the grandest heritage we can receive. But to develop the intellect and abandon the heart, is to arm the greatest force we can wield against the most sacred and enduring interests of society. The heart must undergo the like training with the head so

tioner; with such an one no not to eat." 1st Cor. 6: 9, 10. "Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Matt. 24: 48, 51. "But and if that evil servant shall say in his heart my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut' him asunder and shall appoint him his portion with hypocrites: there shall be weeping and gnashing of teeth."

The following Preamble and Resolution adopted by the Southern Baptist Convention at its recent session in Memphis, seem to your Committee, to express what ought to be the sentiment of all Christian people in this country, and therefore offered for your adoption:

Whereas, The liquor traffic is a most powerful hindrance to the Gospel of Christ and an aggressive enemy to social order, and

Whereas, This traffic is steadily encroaching upon all that Christian men revere and the human heart holds dear, and

Whereas, It seeks to destroy the Christian Sabbath and annihilate public morals and the public conscience, and

Whereas, All Christian bodies should speak out in no uncertain tones on this question, therefore be it

Resolved by the Coosa River Baptist Association. That we favor the speedy and entire prohibition of the liquor traffic; that we oppose License for this traffic in any and all its forms, through which men buy the right to destroy human hope and happiness, and blight human souls, as an offence against public morals and sin against God.

Respectfully submitted,

ABNER WILLIAMS, Chn.

J. S. KELLY,

W. D. SNOW,

Committee.

Report adopted.

The Association then adjourned with prayer to 8:30 a. m. Thursday.

THURSDAY, Sept. 12, 1889—8:30 a. m.

The Association met pursuant to adjournment. Devotional services conducted by J. B. Kilpatrick. Minutes of previous day read and adopted. Thos. Henderson was recognized as Associational Missionary. On motion, the Moderator appointed a special committee on Woman's Work: M. D. Early, Catt Smith, P. B. Brown.

Committee on Sabbath Schools reported:

Report on Sabbath Schools.

In the absence of statistics and a report by the Chairman of this Committee, we beg to submit the following: Sabbath School implies Sunday work; and as Sunday is a day for rest from the cares and labors of every day work, a day for consecration to God, a day to be kept sacred, all of which is taught in that Scripture that says: "Remember the Sabbath day to keep it holy."

Then as the Sabbath day is a day to be kept holy, a day for leaving off common cares and engage in that service that elevates us and honors God; and as those composing mostly the Sabbath School are our children, then, can we attach too much importance to this one of our institutions? How favored are we for the prosecution and enjoyment of this service. In the great Wisdom of our Creator one-seventh of our time has been set apart for special consecration, and not only has this been done by our Maker, but, also, we, his subjects, have been so influenced as to incorporate into our system of government a clause that requires us to make a stoppage of one seventh of our time; thus we are given no excuse for not doing the great work of the Sabbath School, yet how slow some of us are to lay hold of these blessed privileges. Brethren, this indifference ought not to be. Besides the great benefits of this Sunday School work, there are influences for evil abroad in our land to-day which did not exist in the days of our forefathers. These evil influences ought to be met. Towns, cities and railroads are being hurriedly built all over the country and these (it seems) have necessitated the building of pleasure resorts, such as Driving Parks, Lakes, &c. With these and the easy access to them and the constant thirst of our young people for amusement, we fear we are to-day drifting into a Sabbath breaking people. Is the Sabbath School a good place to remedy these evils? We say, with emphasis, it is. By getting up our children and those around us and going earnestly to Sunday School, we then put them under influences for good, whether we be superintendent, teacher or scholar. We may not be able to talk, or sing, or pray publicly, but if we are in earnest and at our place in the Sunday School service it will have its influence for good.

Brethren, let us think of these things and see that we so live that the Sabbath will be kept and the Sunday School preserved and its influence be for good.

We urge that the Church Clerks send full statistics of the Sunday Schools, in order that this work may be placed in proper shape on our minutes. Respectfully,

D. F. WEAVER.

Report adopted.

On motion, the Moderator appointed a Committee of five on Time and Place of next meeting of Association: G. A. Joiner, D. B. Oden, W. H. Davis, G. S. Ham, and E. A. Aderholt.

Committee on General Education reported:

Report on General Education.

What is an education? Were we to answer this question in the fewest words, we might say it is to give to a man the full possession and benefit of all that is in him, physical, moral and intellectual, each developed to highest possible point of efficiency. Every man has a right to himself; and our estimates of each other are based upon the capacities which we can bring to every calling in life. And as all that is really noble and dignified in man is found in his rational immortal nature, it follows that the best condition of that nature, developed to last degree is the highest benefit we can confer, and the grandest heritage we can receive. But to develop the intellect and abandon the heart, is to arm the greatest force we can wield against the most sacred and enduring interests of society. The heart must undergo the like training with the head so

as to supply these resisting forces that unsanctified learning always supplies. Christianity alone can supply this moral culture in adequate measure. The greatest danger that now threatens this country is the divorce of religion from our educational institutions. This is seen in all those attempts to expel the Bible from our city schools—the very Book which more than all other agencies has made our civilization what it is to-day. It is as if the child should turn upon, and attempt to throttle its own mother. How long will our free institutions last, which have been planted, nourished and brought to their present maturity by Christian agencies when they are all withdrawn?

This, this is our plea for Christian schools, Colleges and Universities, male and female, in our country. They are founded in the deepest convictions of patriotism, to say nothing of religion. Our pulpits and our denominational schools constitute the conservative power alike of our literature and civil jurisprudence. Though silent and unostentatious, like some of the mightest forces of nature, they are doing more to arrest the progress of crime than the combined agencies of our civil and criminal laws. We talk about developing our resources, and about our glorious future. This is all well enough, but the greatest of all our resources, and the crowning glory of the future of Alabama is not so much in the iron of a thousand hills, and timber of a million acres, but in the brains and hearts of our children.

This brings us to our own institutions—the Howard, the Judson, and Central Female Colleges. These represent the estimate our denomination places upon the subject of education. And certainly a denomination that claims a membership larger than any other, owes it the State and Christ to preserve this record in whatever shall contribute to the general welfare of our country, especially in our educational facilities. At this time the Howard College deserves the prayers, sympathies and liberal contributions of our people. For while there was an honest difference of opinion as to its removal from Marion, we must think that time and reflection will convince us all that if we do not succeed at East Lake the whole effort to build and endow it will prove a mortifying failure. We cannot afford to fail. A hundred thousand white Baptists in Alabama must not be trusted with the saying that they "began to build, and were not able to finish." We owe to Christ, to our country, to ourselves, and to our children to sustain this College by our patronage and contributions, and that in no stinted way. We must have the main College structure finished at the earliest period. From all we can learn, the prospects of a liberal patronage was never more promising, for we have a faculty of which any institution may be proud. We therefore feel no hesitancy in commanding the Howard to the confidence of the denomination and to the public at large.

The misfortunes of the Judson in using its building, have developed the place it held in the public mind, which will soon place it upon a higher plane than it ever held.

It has come to the ears of the Committee, that Mr. D. T. Parker, a banker in Anniston, has proposed and proceeded to establish a school in Anniston for the benefit of the children connected with the Sunday School and congregation of the 1st Baptist Church, guaranteeing its support for the term of five years; we therefore gladly recognize the act with gratitude to the giver for his timely benefaction.

SAMUEL HENDERSON,
J. B. GRAHAM,
B. D. WILLIAMS.

By request, D. I. Purser, Financial Agent of Howard College, addressed the body in the interest of General Education and of Howard College.

Pledges for the Howard were given:

Pledges for Howard College.

A. W. Bell	\$100 00	T. J. Martin.	\$100 00
M. H. Lane.	100 00	J. S. Kelley.....	100 00
J. F. Pope.....	100 00	P. B. Brown.....	100 00

The Missionary Sermon was then preached by M. D. Early—text: John: xvii chap., 18 v.; and collection taken for Missions.

Leave of absence was granted to W. S. Henderson.

Intermission for one hour.

2 P. M., SEPTEMBER 12, 1889.

The body met. Devotional services conducted by the Moderator. Prayer by J. R. Steely.

J. F. Pope reported twenty dollars sent by Sister M. G. Posey, \$10.00 being for Foreign Missions; the remainder to be disposed of at the discretion of the Association. Ordered that the remainder be thus divided: \$5.00 for Home Missions; \$5.00 for State Missions.

D. B. Oden gave notice of an amendment to the Constitution.

Abner Williams, agent for Judson Institute, addressed the body in the interest of that institution; and pledges were taken:

Pledges for Judson.

T. J. Martin.....	\$10 00	J. S. Kelly.....	\$ 5 00
R. S. Parker.....	5 00	J. M. Deveneau.....	5 00
W. W. Kidd.....	5 00	Mrs. S. E. O'Hara.....	5 00
Mrs. M. A. Bell.....	5 00	Mrs. E. J. Burks.....	5 00

Total amount of pledges, \$45.00.

The report on General Education was then adopted.

The Committee on Periodicals and Literature reported:

Report on Periodicals and Literature.

Your committee submit, that in their judgment Baptists are criminal in their neglect of literature of the Bible. "These were more noble than those of Thessalonica, in that they searched the Scriptures daily." We call attention to the fact that our State Mission Board will supply FREE Bibles to those unable to buy—Bibles furnished by the American Baptist Publication Society.

A large number of brethren within the bounds of our Association are not subscribers to the "Alabama Baptist," our State organ. This ought not to be.

For Sunday School literature, your committee recommend "Kind Words" publications, as well as those of the American Baptist Publication Society.

M. H. LANE, Ch'n.

Report adopted.

Leave of absence was granted to A. J. Strickland.

The Association then adjourned to 8:30 a. m. Friday.

FRIDAY, SEPTEMBER 13, 1889—8:30 A. M.

Association met pursuant to adjournment. Devotional services conducted by Moderator. Prayer by J. R. Lloyd.

Committee on State Missions reported :

Report on State Missions.

To the attentive observer of the forces developed, and latent in the State Mission Board from its incipient struggles under the leadership of the wise and indefatigable Baily, to the present assured and prosperous condition reached by the sagacious and indomitable Crumpton, no argument need be presented for its continuance as the channel through which the benevolence of Baptists may be delivered with full effect upon the objective points of Christian effort and Christian liberality; and, considered subjectively, there is no church which has aligned itself with the spirit and purposes of the Board but that has been broadened and blessed by such alignment.

The Board has vitalized and judiciously pressed every interest fostered by Alabama Baptists: Missions in all forms demanded by the enlightened spirit of the age; denominational literature, and educational progress and facilities. All these have received its fostering care, and have prospered under its self-sacrificing, prayerful and wisely directed labors of love.

Look at but a few of the prominent and suggestive facts of the past year's work: Days of service, 4,957; miles traveled, 26,301; sermons delivered, 2,746; addresses made, 983; Sunday Schools organized, 47; prayer meetings held, 817; number of churches visited, 338; number of visits to preaching stations, where there are no churches, 196; money collected for meeting houses, \$8,670; money collected for State Missions, \$1,433; receipts of depository from sale of books, \$2,945. Take these and the many other facts and agencies touching so many and so diverse interests, and yet all tending to the same end, the upbuilding, the extension, and the consolidation of Baptist interests, and we behold an array of agents and influences at work in the State Mission Board eminently worthy of our practical sympathy and co-operation.

We recommend the adoption by our churches of the apportionment made by the State Board for our Association, viz: For State Missions, \$1,250; for Home Missions, \$500; for Foreign Missions, \$500; for Bible and Colportage work, \$166.66, the highest apportionment made in the State, thus attesting the Board's recognition and appreciation of our past efforts, and its hopes of our future co-operation with the Board.

We also recommend that our pastors in their ministrations urge more frequently upon their congregations systematic contributions to the cause of missions.

Respectfully submitted,

LEALIS LAW, Ch'n.

Laid on the table till other reports on Missions (Home and Foreign) were presented.

In the absence of the standing committee on Home Missions, Sam'l Henderson and G. A. Joiner were appointed a special committee, to report as soon as practicable.

Committee on Ministerial Education reported:

Report on Ministerial Education.

Having had no time for a well-matured report on this very important subject, the chairman begs your indulgence for this imperfect compliance with duty.

Ministerial Education consists in such training as shall improve a man's thinking and speaking and acting; making him more useful than he could be without it.

It may be obtained in the common school, the academy, the college, or the seminary, according to circumstances. It does not necessarily embrace theology, in a scholastic sense. College or seminary instruction is important in its place, but not indispensable. In recommending preachers to churches for pastors, we should guard against putting undue prominence on the idea of their having been to the seminary or college. An efficient preacher who is a successful pastor is the man whom the cause of Christ in the churches needs. To promote the good and watch against the evils of any cause is the dictate of true wisdom.

If our young ministers cannot attend our seminary at Louisville for a thorough course, let them attend Howard College, at East Lake, for such a course as circumstances may justify. And let every church which has a promising preacher in its membership who cannot go to school abroad, encourage him to avail himself of the best benefits practicable in the community school.

Resolved, That the present promising outlook of Howard College is an occasion for great encouragement to its friends in Alabama.

W. WILKES, Chairman.

Report adopted.

Pledges Taken for Ministerial Education.

M. H. Lane	\$ 20 00	Oxford	\$ 20' 00
Twelfth Street, Anniston.	20 00	Pleasant Grove	10 00
Talladega	30 00	Alpine	45 00
Mount Zion	5 00	G. S. Ham	5 00
Wilsonville	5 00	Harpersville	10 00
Spring Creek	5 00	Seddon	10 00
Lincoln.....	10 00	Oxanna	5 00

Total amount of pledges, \$200 00.

G. A. Joiner offered the following as an amendment to report on Ministerial Education :

Resolved, That the pastors of churches which have made no pledges for Ministerial Education at this meeting be earnestly requested and urged to take up a collection for this purpose during next associational year, and remit amount collected to Rev. M. B. Wharton, Montgomery, Alabama.

Adopted.

Committee on Foreign Missions reported:

Report on Foreign Missions.

The Committee on Foreign Missions offer the following report:

The cause of Foreign Missions comes to us with divine authority. It has emanated from heaven. It is God's own cause. It was instituted and ordained by our Lord and Savior more than eighteen hundred years ago, when He commanded His apostles to go into all the world and preach the gospel to every creature: And those words, with all their force and weight of meaning, have lost none of their divine power; but rather, as the ages have gone by, they only become more intensified in their meaning and more imperious in their demand. There is no way possible to comply with this positive commandment but under God to go forward and teach all nations.

And your committee rejoice in the belief that there is now a mighty waking up among our Southern Baptist people in relation to the importance of the Foreign Mission cause. Never, perhaps, since the days of the apostles have our great Baptist brotherhood been so enlisted and so enthused as to the mighty responsibilities of this great work; and they seem now, more than ever before, determined to obey Christ, let the cost and sacrifice in so doing be ever so great.

The Foreign Mission Board during the last conventional year expended \$99,023; and of this amount Alabama paid \$4,532.22. The Board asks for the present year \$150,000, and suggests that Alabama raise \$7,000 as her pro rata share. Taken in the aggregate this seems to be a large amount, but when we consider that Alabama has a membership of eighty thousand, how small the sum for every one to pay. Ten cents a piece would raise \$8,000—one thousand more than is called for. And in all candor, who so poor, whether old or young, male or female, as not able to pay this small amount? How many could give largely in excess of this sum! Do we not, dear brethren, greatly need some systematic plan of giving in our contributions that would reach and enlist the entire masses of our denomination, so as to induce every one to give something, according as the Lord has prospered him?

The Foreign Mission fields of the Southern Baptist Convention now include portions of China and Japan, Italy and Africa, Brazil and Mexico. These fields are situated so far apart, and are so scattered over the world, that the committee in this report can only give a brief outline of their present condition and state of prosperity.

It is lamentably true that these missions in the past have sometimes had to encounter the strongest opposition, and have been assailed with the most violent persecutions; and it would seem that had not those men of God been sustained with power from on high, they would long ago have abandoned the work, and in hopeless despair returned to their own native lands. But God has no doubt ever been with His faithful servants in all those dark and perilous times, and upheld them by His divine presence.

And now, dear brethren, let us give thanks to God that the prospect for the early conversion of the world seems brighter and more hopeful than ever before. The darkness is gradually receding; the day is dawning, and the light of gospel truth is beginning more and more to illumine those benighted heathen lands.

We are informed that a goodly number everywhere, all over those foreign fields, are now inquiring the way to Jesus, and what they must do to be saved. The fields are already white unto the harvest, but while the harvest is plenteous the laborers are few. Let us earnestly pray the Lord of the harvest to send forth more laborers into His vineyard.

In conclusion, while so much has been accomplished and so many sacrifices already made, how vast and arduous is the work still remaining to be done. Eight hundred millions of human beings still without the knowledge of Jesus, and miserably perishing in their superstitious idolatry. "Buried in sorrow and sin, and lying at hell's dark door." They must be reached, they must have the Gospel preached unto them. Let us have faith in God. Has He not said, if we ask Him that He will give to His son the heathen for his inheritance and the uttermost parts of the earth for his possessions. Then let us still labor on, and still pray on, believing in His own good time all His promises will be fulfilled and that the kingdoms of this world will become the kingdoms of our Lord and of His Christ, and the whole earth be full of His glory.

Respectfully submitted.

W. W. KIDD, Chairman.

Committee on Home Missions reported :

Report on Home Missions.

The work assigned to the Home Board of the Southern Baptist Convention yields to no work in importance fostered by our denomination, as it comes to our hearts and homes. The vast influx of people to our sunny South from all quarters, lays upon us a necessity of meeting this vast tide to assimilate them, or they will assimilate us. To no other agency can we assign this work so effectually as to this Board.

On account of the existing state of things in our mineral regions the Home Board has contributed to our State Board two thousand dollars, to meet the demands of this service in those sections—the new towns that are rising along our great railroads, in which are found the heaviest per cent. of people who come to us from other countries and states. Some of our southern cities—notably New Orleans—require such work in this respect as no other agency can supply. The tide of population is coming South and going West, and we must follow them. All the behests of patriotism as well as Christianity unite in demanding from this Board all that our churches will enable them to do. The fact is, we ought to double the capacity of that Board to meet these openings of providence. Our work in Cuba is of itself enough to place the work of this Board before us as surpassed by no work that can appeal to our Christian benevolence. We therefore earnestly beseech our churches to increase their contributions to this Board, so that they can perform this work commensurate with its enlarging fields. "Beginning at Jerusalem" is the divine order of missions; and it is also the very first impulse of every renewed soul.

We cannot too highly commend the joint work of the Home Board and our State Board in providing a missionary to our colored population, with the special view of holding ministerial institutes among

them, for the benefit of their preachers. Bro. Plaster, their missionary, we regard as eminently fitted for this work, and we can but hope that he will receive the hearty co-operation of our brethren throughout the State. We owe it no less to them than to ourselves to do what we can to elevate the standard of piety among them by giving to their preachers all the instruction in our power to fit them for their calling. Respectfully submitted,

S. HENDERSON,
G. A. JOINER,
Committee.

The reports on State, Home and Foreign Missions were adopted.

Pro-rating Committee reported:

Report of Pro-rating Committee.

The committee appointed to pro-rate the amount of \$2,500 among the churches comprising this Association, as suggested and asked for by the State Mission Board during the ensuing associational year for State, Home and Foreign Missions, and Bible and Colportage, respectfully submit the following:

Coldwater.....	\$ 45	Antioch.....	\$ 25
Oxford.....	150	Post Oak Spring.....	50
Oak Bowery.....	40	Munford.....	30
1st Baptist, Anniston.....	150	12th St. Baptist, Anniston.....	200
Talladega.....	200	Refuge.....	40
Alpine.....	175	Tallassahatchie.....	30
Mt. Zion, Talladega county.....	50	Rocky Mount.....	15
Harpersville.....	75	Wilsonville.....	35
Spring Creek.....	30	Ironaton.....	10
Riverside.....	10	Davisville.....	10
Oxanna.....	10	Coosa Valley.....	40
Renfroe.....	30	Sulphur Springs.....	40
Salem.....	40	Jacksonville.....	150
Mt. Zion, Calhoun county.....	50	Cane Creek.....	30
Weaver's Station.....	50	Blue Eye.....	40
Seddon.....	40	Pleasant Grove.....	30
Hepzibah.....	40	Fort Williams.....	50
Childersburg.....	40	Mount Sharon.....	20
Winterboro.....	75	Macedonia.....	40
Providence, Talladega Co.....	20	Plum Spring.....	10
Lincoln.....	30	Cropwell.....	40
Dry Valley.....	10	Providence, Shelby county.....	10

A. W. BELL,
D. H. THWEATT,
J. T. McMILLAN.

Adopted.

On motion of M. H. Lane (there being no report from the Committee on Evangelization of the Colored People), the speech of M. D. Early was accepted in lieu of a report, and the thanks of this body were extended to Brother Early for his able advocacy of the wants and claims of the colored race.

Trustees of Indigent Ministers' Board reported:

Report of the Trustees of the Indigent Ministers' Fund.

In pursuance of a resolution adopted at the last session of the Association, Brethren A. W. Bell, George A. Joiner, John W. Bishop, J. K. Elliott and C. W. Stringer, and their successors, were duly "declared and constituted," by the General Assembly of Alabama, "a body corporate by the name and style of 'The Trustees of the Indigent Ministers' Fund of the Coosa River Baptist Association.'"

The bill was drawn by our esteemed brother John W. Bishop, and in lieu of setting it forth in this report, we would say that it is very full and complete, giving the trustees the right to transact business "in all respects as a natural person would have a right to do under the law," always keeping in view the purposes of its creation, that is, "to aid in the support and maintenance of indigent Baptist ministers and the widows and minor children of the deceased, within the territorial limits of the Coosa Baptist Association as it now exists, or may hereafter exist: Provided, however, that only the interest on the money and the rents of the real estate shall be appropriated for such purposes."

Soon after the act of incorporation became a law, a majority of the Trustees met in the city of Talladega and organized by the election of Brethren G. A. Joiner, President; C. W. Stringer, Secretary; and A. W. Bell, Treasurer. These brethren accepted the positions to which they were elected, and with their associates, Brethren Bishop and Elliott will endeavor to observe faithfully the important trust committed to them.

I herewith transmit the report of Brother A. W. Bell, Treasurer.
By order of the Trustees.

G. A. JOINER, President.

Attest: C. W. STRINGER, Secretary.

Report of A. W. Bell, Treasurer.

A. W. Bell, in account with Trustees of I. M. Fund.

DR.

1889.	July 3.	To cash received on sale of Stringer property.....	\$ 650 00
		Amount notes for balance due on Stringer property.....	1,850 00
1888.	Oct. 6.	Cash from Cane Creek Church.....	5 00
1889.	Mar. 28.	Cash from Mt. Zion (Calhoun) Ch...	5 00
1888.	Sept. 1.	Cash on hand last report	560 83—\$3,070 73
1888.	Sept. 24.	By cash paid Rev. J. R. Steely \$	25 00
1889.	Feb. 25.	By cash paid Rev. J. R. Steely.....	25 00
M'ch 22.		By cash paid Sister Wm. McCain....	25 00
July	3.	By amount loaned Lincoln Church on approved security.....	550 00
July	3.	By amount of notes for balance of Springer property.....	1,850 00
Sept. 1.		By cash in bank of Isbell & Co.....	595 83—\$3,070 83
Sept. 1.		Amount of uncollected notes and pledges from individuals and ch's..	294 19

Adopted.

Executive Committee reported:

Report of Executive Committee.

G. A. Joiner, Chairman Executive Committee, in account with Coosa River Baptist Association.

1888.	DR.	
Sept. 15. To cash on hand last report.....		\$123 46
	CR.	
Nov. 3. By cash paid Oxanna church.....		20 00
1889.		
June 4. By cash paid Rev. Thos. Henderson during year.....		50 00
June 4. By cash paid Lincoln church.....		12 60
Sept. 1. By cash on hand to balance.....		40 86-\$123 86
	RECAPITULATION.	
Sept. 1. To cash on hand.....		40 86

Adopted.

Committee on Woman's Work reported.

Report of Committee on Woman's Work.

That the women of the South during the past few years have been important factors in advancing the Master's cause, no one at all familiar with the facts will question. The reports from the various States in which Woman's societies have been organized, and their work co-operated in and encouraged by the pastors, show something of the grand work accomplished by our Southern women. In every State embraced by the Southern Baptist Convention, save Alabama, these societies are fostered and encouraged, not only by the churches in which they exist, but by the Associations and State Conventions, and the results show that a large proportion of the money raised for our denominational work is done through this means. A Central Committee, to whom a report of work done, has been appointed in every State, save Alabama, and so important are these committees considered by our brethren throughout the South that they are now incorporated as auxiliaries to the Southern Baptist Convention.

Your committee is fully persuaded that the women of Alabama are competent to do as noble a work as our sisters of any other State. Since, however, they can do but little without organization, your committee would most respectfully recommend:

1st. That the pastors and brethren of all the churches in the Coosa River Association do all they can to assist our women in organizing a Ladies' Aid Society in every church, to work in connection with the church in helping to maintain and spread the Gospel at home and abroad.

2d. That all money raised by these societies be paid into the treasury of their respective churches, to be appropriated by the church as designated.

Respectfully submitted,

M. D. EARLY,
CATT SMITH,
P. B. BROWN.

Adopted.

The present Executive Committee was re-elected.

The following brethren were elected as Board of Trustees of the Indigent Ministers' Fund: Jno. W. Bishop, G. A. Joiner, C. W. Stringer, J. A. Powe and A. W. Bell.

Correspondents appointed:

Shelby Association—J. F. Pope, Sam'l Henderson and C. F. Elliott

Cahaba Valley Association—A. A. Hutto, J. B. McCain, F. J. Thompson and J. A. Collins.

Boiling Springs Association—E. A. Aderholt, B. D. Williams.

Canaan Association—L. Law, S. Henderson, W. Wilkes, M. D. Early, J. R. Lloyd, J. S. Kelly, P. B. Brown, S. W. Welch, M. H. Lane, Abner Williams.

Central Association—J. R. Steely.

Tallassahatchie and Ten Islands Association—E. T. Smyth, B. D. Williams, W. H. Davis, M. D. Early, B. B. Nunnelly, H. R. Landford.

Unity Association—J. C. Wright, W. Wilkes, J. F. Pope.

Baptist State Convention—G. A. Joiner, J. R. Lloyd, M. D. Early, J. C. Wright, Catt Smith, M. H. Lane, P. B. Brown, S. D. Sawyer, Abner Williams, L. Law, B. D. Williams, J. S. Kelly, F. J. Thompson.

Southern Baptist Convention—Abner Williams; S. B. Glazener, alternate.

Committee on Finance reported:

FINANCIAL EXHIBIT.

CHURCHES.

	Home Missions.	Foreign Missions.	State Missions.	Howard College.	Minutes.	TOTAL.
Jacksonville	\$ 16.85	\$ 16.85	\$ 16.85	.. .	3.00	\$ 53.55
Post Oak Springs	15.30	.. .	.. .	.. .	2.50	17.80
Weaver's Station	6.31	6.25	.. .	\$ 10.00	2.00	24.56
Mt. Zion	10.00	10.00	10.00	.. .	1.80	31.80
Oak Bowery . . . . .	.. .	4.00	4.00	.. .	2.00	10.00
Cane Creek	9.00	11.00	.. .	.. .	1.40	20.40
Oxford . . . . .	.. .	.. .	.. .	.. .	5.00	5.00
Antioch . . . . .	.. .	.. .	.. .	3.00	2.00	5.00
1st Anniston . . . . .	.. .	.. .	.. .	.. .	3.00	3.00
12th St. Anniston	22.00	22.00	33.00	20.00	3.00	100.00
Cold Water	1.00	1.00	2.00	.. .	2.00	6.00
Munford	5.00	6.40	5.00	.. .	3.00	19.40
Salem	2.50	2.55	.. .	.. .	1.50	6.55
Sulphur Springs . . . . .	.. .	.. .	.. .	.. .	.. .	.. .
Refuge	2.50	2.50	5.50	.. .	1.00	11.50
Blue Eye . . . . .	.. .	.. .	.. .	.. .	.. .	.. .
Pleasant Grove	9.00	9.00	10.00	.. .	1.50	29.50
Talladega . . . . .	.. .	.. .	.. .	.. .	3.00	3.00
Ironaton . . . . .	.. .	.. .	.. .	.. .	1.50	1.50
Providence	2.00	10.00	.. .	3.00	1.00	16.00
Renfroe	12.00	7.00	7.00	5.00	2.00	33.00
Hepzibah	5.50	4.00	2.00	.. .	2.00	13.50
Alpine . . . . .	.. .	.. .	.. .	.. .	1.50	1.50
Winterboro	7.00	.. .	.. .	.. .	2.00	9.00
Tallassahatchie	3.00	.. .	4.35	.. .	1.50	8.85
Pilgrim's Rest . . . . .	.. .	.. .	.. .	.. .	.. .	.. .
Rocky Mount	3.25	.. .	.. .	.. .	1.50	4.75
Mt. Zion	12.50	12.50	12.50	.. .	2.50	40.00
Fort Williams	6.41	6.45	6.45	1.50	1.50	22.35
Mt. Sharon . . . . .	.. .	.. .	.. .	.. .	.. .	.. .
Childersburg . . . . .	.. .	.. .	.. .	.. .	1.50	1.50
*Wilsonville . . . . .	.. .	5.00	.. .	.. .	1.50	12.05
Harperville	10.00	10.00	10.00	.. .	2.00	32.00
Spring Creek	5.75	.. .	.. .	.. .	2.00	7.75
Macedonia	1.85	1.85	1.85	.. .	1.50	7.05
Coosa Valley	4.60	.. .	.. .	.. .	1.50	6.10
Ferryville . . . . .	.. .	.. .	.. .	5.00	2.50	7.50
Riverside . . . . .	.. .	.. .	.. .	.. .	1.00	1.00
Lincoln	7.50	7.50	15.00	.. .	1.00	31.00
Plum Spring . . . . .	.. .	.. .	.. .	.. .	1.25	1.25
Oxanna	1.00	1.35	1.00	2.40	1.50	7.25
Davisville	1.00	1.00	1.00	.. .	1.00	4.00
Cropwell . . . . .	.. .	.. .	.. .	.. .	1.60	1.60
Providence	1.25	1.50	.. .	.. .	1.50	4.25
Dry Valley . . . . .	.. .	.. .	.. .	.. .	1.00	1.00
Public Collections . . . . .	.. .	.. .	.. .	.. .	.. .	19.22
Mrs. M. G. Posey	5.00	10.00	5.00	.. .	.. .	20.00
	\$173.81	\$184.00	\$157.50	\$49.90	\$77.05	\$682.03

*Associational purposes \$5.55.
L. A. Sylacauga, Ala.: For State Missions \$5.00; Renfroe Church, H. C., \$10.00; Judson, \$5.00. Total, \$20.

S. W. WELCH, THOS. ELLIOTT, BERRY NUNNELLY.

Received from Finance Committee six hundred and eighty-two dollars and three cents. J. S. KELLY,
Sept. 13th, 1889. Treasurer.

Adopted.

Treasurer reported :

Treasurer's Report for 1889.

To cash on hand carried over from last Association.	\$ 27 60
To cash from Finance Committee.	692 60
Divided as follows—State Missions.	\$175 12
Home Missions.	204 07
Foreign Missions.	220 25
Minute fund.	75 50
Ministerial Education.	16 00
Jenkins fund.	1 96
To public collection for Ministerial Education.	8 90
To collections from individuals for Ministerial Education.	2 00
To amount from W. A. Welch, State, Home and Foreign Missions.	10 00
To amount from Cane Creek Church for Ministerial Education.	5 00
To amount from Cane Creek Church for State, Home and Foreign Missions.	12 35
To amount from Alpine Church for State, Home and Foreign Missions.	43 65
To amount from Alpine Church for Jenkins fund.	43 68—\$845 78 CR.
By Clerk's salary.	\$ 25 00
By amount paid W. B. Crumpton for State Missions.	195 75
" " " " " Home.	224 25
" " " " " Foreign	244 93
By amount paid G. W. Ellis, for Ministerial Education.	31 90
By amount paid Mountain Home for print'g Minutes.	45 60
Cash on hand, divided as follows: Jenkins fund, \$45 65; Minute fund, \$32 70.	78 35—\$845 78

Respectfully submitted,

J. S. KELLY, Treasurer.

Adopted.

Special Committee on Place and Time for next meeting of the Association reported : Place, Oxford; time, Wednesday after second Sabbath in September, 1890. Adopted.

M. D. Early was elected to preach Introductory Sermon; alternate, W. Wilkes.

Resolution offered by B. D. Williams :

That the Clerk be allowed \$25 for his services, and that he use his own discretion in letting out the contract to print 1,300 copies of the Minutes, to be distributed according to the amounts sent by the churches for Minute Fund.

Also, That he be instructed to have printed with the Minutes the Rules of Decorum, Articles of Faith, the Constitution, and the Programme of Business found in Minutes of 1888; and that he furnish the printer a list of the churches comprising the Association, the name and postoffice of the Clerk of each, and instruct the printer

to send the Minutes by mail as soon as printed to the Clerks of the churches.

Resolved, That the Edward College and Judson Female Institute, if they desire to do so be permitted to occupy the back outside cover of Minutes with an advertisement of their respective Institutions.

Resolved, That the sincere thanks of this body are hereby tendered the brethren and sisters of Spring Creek Church, and the citizens generally of Vincent and Harpersville, for their generous hospitality in entertaining the messengers of this Association.

Adopted.

The Moderator announced the Standing Committees:

Standing Committees.

On State Missions—Thos. Henderson, W. S. Henderson, J. M. Burks.

On Home Missions—M. D. Early, L. Law, Thos. F. Elliott.

On Foreign Missions—J. C. Wright, D. B. Oden, E. A. Aderholt.

On Ministerial Education—M. H. Lane, W. S. Griffin, J. M. Devenau.

On General Education—J. B. Graham, Jno. W. Bishop, J. F. Pope.

On Colportage and Bible Work—J. B. Kilpatrick, A. A. Hutto, B. B. Nunnelly.

On Sabbath Schools—S. W. Welch, G. S. Ham, H. D. Moore.

On Temperance—E. T. Smyth, J. L. Jones, T. P. Grim.

On Evangelization of Colored People—W. Wilkes, W. W. Kidd, T. J. Martin.

On Periodicals and Literature—J. R. Lloyd, P. B. Brown, J. D. Truss.

On Woman's Work—Catt Smith, J. H. Pope, R. F. Brown.

According to notice of amendment to the Constitution, given by D. B. Oden, the following was adopted as the 10th Article of the Constitution, and Article 10, as it now stands in the Constitution, be changed to the 11th Article:

ART. X. This Association shall take cognizance of no query sent up from the church, unless they have endeavored to solve the same, and have failed; nor of any difficulties between churches, unless they have pursued the directions contained in the 18th chapter of Matthew, and have not been able to settle them; then the Association shall take such matters into consideration and act upon them at her discretion.

Also

Resolved, That in the Rules of Decorum Rule 4 be amended by striking out the word "ministering."

On motion, the surplus Minute fund reported by the Treasurer was directed to be paid over to Thos. Henderson Missionary of this Association, as a testimonial of appreciation of his labors in the bounds of the Association.

The Association then adjourned *sine die*, in usual form.

ABNER WILLIAMS, Moderator.

LEALIS LAW, Clerk.

The Committee on Public Worship made the following arrangements:

Spring Creek Church, Wednesday, 7:30 p. m., D. I. Purser.
 " " " Thursday, 8:30 a. m., J. B. Kilpatrick.
 " " " 11 a. m., M. D. Early.
 " " " 7:30 p. m., M. H. Lane.
 Rehoboth M. E. Church, Wednesday, 7:30 p. m., A. A. Hutto.
 Harpersville, Wednesday, 7:30 p. m., M. H. Lane.
 " Thursday, 7:30 p. m., D. I. Purser.

ARTICLES OF FAITH.

I.—THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II.—THE TRUE GOD.

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in Holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III.—THE FALL OF MAN.

We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and, therefore, under just condemnation to eternal ruin, without defence or excuse.

IV.—THE WAY OF SALVATION.

We believe the Scriptures teach that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who, by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

V.—JUSTIFICATION.

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI.—THE FREENESS OF SALVATION.

We believe the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

VII.—REGENERATION.

We believe the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance, and faith and newness of life.

VIII.—REPENTANCE AND FAITH.

We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby, being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our prophet, priest and king, and relying on him alone as the only and all-sufficient Savior.

IX.—GOD'S PURPOSE OF GRACE.

We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X.—SANCTIFICATION.

We believe the Scriptures teach that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regen-

eration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the word of God, self-examination, self-denial, watchfulness, and prayer.

XI.—PERSEVERANCE OF SAINTS.

We believe the Scriptures teach that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

XII.—THE LAW AND GOSPEL.

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the Holy Law, is one great end of the Gospel, and the Means of Grace connected with the establishment of the visible church.

XIII.—A GOSPEL CHURCH.

We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by His word; that its only scriptural officers are Bishops or Pastors, and Deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XIV.—BAPTISM AND THE LORD'S SUPPER.

We believe the Scriptures teach that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son and Holy Ghost by a regularly ordained minister; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XV.—THE CHRISTIAN SABBATH.

We believe that the Scriptures teach that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreation, by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

XVI.—CIVIL GOVERNMENT.

We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, consequently honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of

the kings of earth; and that any alliance between Church and State, is not only unscriptural but utterly abhorrent to all just views of both civil and religious liberty.

XVII.—RIGHTEOUS AND WICKED.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII.—THE WORLD TO COME.

We believe the Scriptures teach that the end of the world is approaching; that at the Last Day, Christ will descend from heaven, and raise the dead from the grave for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

COVENANT.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to Him, we do now solemnly and joyfully covenant with each other TO WALK TOGETHER IN HIM WITH BROTHERLY LOVE, to His glory, as our common Lord. We do, therefore, in His strength, engage—

That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort, and admonish each other, as occasion may require:

That, we will not forsake the assembling of ourselves together, but will uphold the public worship of God, and the ordinances of His house:

That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children, and those under our care, for the service of Christ, and the enjoyment of heaven:

That, as we are the light of the world, and salt of the earth, we will seek divine aid, to enable us to deny ungodliness, and every worldly lust, and to walk circumspectly in the world, that we may win the souls of men:

That, we will cheerfully contribute of our property, according as God has prospered us, for the maintenance of faithful and evangelical ministry among us, for the support of the poor, and to spread the Gospel over the earth.

That, we will, in all conditions, even till death, strive to live to the glory of Him, who hath called us out of darkness into His marvellous light.

“And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do His will, working in us that which is well pleasing in His sight, through Jesus Christ; to whom be glory, forever and ever. AMEN.

STATISTICAL TABLE, COOSA RIVER ASSOCIATION.

CHURCHES.	PASTORS.	CLERKS.	POSTOFFICE OF CHURCH CLERK.	COUNTIES.	Baptized.	Received by Letter.	Restored by Letter.	Dismis sed Excluded.	Total Mem- bership.	State Missions.	Home Missions.	Foreign Missions.	U.S. & N.Y. Association- al Missions	Indi'd Min- isters Fund	Judson Fe- male Insti- tute.	Ministerial Education.	Minutes.	Total..	REMARKS.
Jacksonville.....	M. A. Lane.....	P. D. Ross.....	Jacksonville.....	Cahaba.....					111	16 85	16 85	16 85					\$ 3 00	\$ 53 55	
Post Oak Springs.....	W. S. Griffin.....	H. C. Weaver.....	Alexandria.....	"	22	15	14	1	196	2 50	2 50	19 30					2 50	17 80	
Weaver's Station.....	T. P. Gwin.....	T. L. Weaver.....	Weaver Station.....	"	4	4	4	1	174	13 10	10 00	6 31	6 25			\$ 10 00	2 00	24 56	
Mt. Zion.....	W. S. Griffin.....	W. P. Cooper.....	Alexandria.....	"	1	3	5	2	6 2	133	4 00	4 00					1 80	34 90	
Oak Bowery.....	J. Q. Stockman.....	W. W. Defreese.....	Grayton.....	"	8	5	2		56	19 00							2 00	10 00	
Cane Creek.....	J. Q. Stockman.....	E. M. Reid.....	Morrisville.....	"	3	3	1		63	9 00	10 00						1 40	20 50	
Oxford.....	Geo. D. Harris.....	T. M. Draper.....	Oxford.....	"	14	12	7	1	191	41 30	40 00	47 50							
Antioch.....	Asa Allen.....	G. W. Manning.....	Anniston.....	"	3	10	4	1	75							\$150 00	12 45	295 \$30 of this am't con- tributed by L. A. S.	
1st Anniston.....	E. T. Smyth.....	S. D. Sawyer.....	Anniston.....	"	23	24	3	7	8 23							3 00	2 00	5 00	
12th St. Anniston.....	Geo. B. Eager.....	G. G. Britton.....	Oxonite.....	"	12	52	1	11	2	193	66 50	27 70	27 70					3 00	154 90
oxanna.....	J. R. Lloyd.....	J. S. Davis.....	Oxonite.....	"	1	23	4	1	43	15 00	1 00	6 35					5 15	1 50	29 00
Davisonville.....	J. Q. Stockman.....	T. F. Teague.....	Davisonville.....	"						29	1 00	1 00						1 00	4 00
Cold Water.....	T. P. Green.....	B. W. Mattison.....	Bynum.....	"	6	6	9	2	153	2 00	1 00	1 00						2 00	6 00
Munford.....	Catt Smith.....	I. T. Grogan.....	Munford.....	Talladega	10	13	2	5	100	5 00	5 00	20 40						3 00	33 40
Salem.....	T. K. Trotter.....	K. H. McCain.....	Eastaboga.....	"	12	15		1	112		2 50	2 55						1 50	6 55
Sulphur Springs.....	T. K. Trotter.....	J. B. Hall.....	Bruner.....	Cahaba.....					190										*Number last report.
Refugee.....	T. K. Trotter.....	P. Morgan.....	Refugee.....	Talladega	13	1	3	2	137	5 50	2 50	2 50						1 00	11 50
Blue Eye.....	T. K. Trotter.....	Catt Smith.....	Lincoln.....	"					118	1 66	1 66	1 68					2 00	7 00	*Number last report.
Pleasant Grove.....	T. E. Ogletree.....	S. P. Burns.....	Talladega.....	"	1	10			56	10 00	9 00	9 00					1 50	29 50	
Talladega.....	M. D. Early.....	F. G. Mullens.....	Eureka.....	"	9	38	12	1	223	73 36	20 50	26 50	40 00				\$123 00	3 00	286 36
Ironston.....	J. H. Pope.....	D. W. Shadix.....	Ironston.....	"	20	19	11	1	61	3 30	3 30	3 40					1 50	11 50	
Providence.....	F. G. Mullens.....	J. D. Davis.....	Talladega.....	"					35		2 00	10 00					3 00	1 00	missions, L. A. S.
Lincoln.....	T. K. Trotter.....	J. L. Law.....	Lincoln.....	"					27	15 00	7 50	7 50					1 00	31 00	
Plum Spring.....	W. F. McCain.....	O. P. Ford.....	McFall.....	"	12	4	6	3	48								1 25	1 25	Will'g Workers \$47.
Dry Valley.....	A. A. Hutto.....	G. L. Churchwell.....	Lincoln.....	"	28	3	5	2	59								1 00	1 00	Recently organized.
Renfroe.....	F. G. Mullens.....	H. F. Brown.....	Renfroe.....	"	10	11	1	3	1	60	7 00	+12 00	7 00				5 00	2 00	33 00
Hepzibah.....	J. S. E. Robinson.....	J. M. Burks.....	Renfroe.....	"	8	5	1	14		125	2 00	5 50	4 00				2 00	13 50	\$45 for Cuba.
Alpine.....	M. H. Lane.....	W. R. Thompson.....	Alpine.....	"	20	1			118	43 00	66 85	43 00	21 84				45 00	1 50	221 19
Tallasiashatchie.....	W. W. Wilkes.....	J. C. McMillan.....	Sycamore.....	"	1	5	4	1	73	9 35	3 00						1 50	13 85	
Winterboro.....	W. S. Griffin.....	W. A. Morris.....	Alpine.....	"	1	2	1	1	13	164		7 00					2 00	9 00	
Pilgrim's Rest.....	J. M. Solley.....	E. Haywood.....	Rendalia.....	"					29										*Number last report.
Rocky Mount.....	W. B. Owens.....	Bledsoe.....	Bledsoe.....	"	1		10		60		3 25						1 50	4 75	
Mt. Zion.....	W. C. Cleveland.....	H. G. Darby.....	Sylacauga.....	"	2	14	2	1	106	12 50	12 50	12 50					2 50	45 00	
Fort Williams.....	C. W. O'Harn.....	M. S. Bennett.....	Fayetteville.....	"	9	25	1	16	1	121	10 00	10 00	10 00				5 00	1 50	L. A. S. contributed
Mt. Sharon.....	J. A. Butts.....	H. J. Coleman.....	Fayetteville.....	"					70								46 50	\$20.	
Childersburg.....	Catt Smith.....	F. Moss.....	Childersburg.....	"	3	11	15	2	103	11 48	11 48	11 49	5 15	11 00			1 50	52 10	
Wilsonsboro.....	J. M. McCord.....	H. H. Stoudemire.....	Wilsonville.....	Shelby.....	2	5	5		51	9 99	1 33	7 43	5 55				3 00	1 50	\$6.75
Harpersville.....	E. B. Teague.....	John Russell.....	Harpersville.....	"	3	1	7	4	2	112	10 00	10 00	10 00				5 00	2 00	36 50
Spring Creek.....	C. W. O'Harn.....	W. R. Singleton.....	Harpersville.....	"	4	7	2		68	6 10	6 10	6 10					2 00	20 30	
Macedonia.....	W. W. Wilkes.....	D. C. Davis.....	Hotspr.....	"					1	66	1 85	1 85					1 50	7 05	Pub. Society.
Coosa Valley.....	T. K. Trotter.....	R. D. Willingham.....	Easonville.....	St. Clair.....	8	32	1	124		4 80	4 00						5 00	1 50	15 30
Seddon.....	J. S. E. Robinson.....	T. J. Kilgore.....	Seddon.....	"	24	15	43	2	157							5 00	2 50	7 50	
Riverside.....	J. N. Belton.....	M. S. Jordan.....	Riverside.....	"	4	11	3	1	27								1 00	1 00	
Cropwell.....	W. W. Wilkes.....	Lealis Law.....	Cropwell.....	"					30								1 60	1 60	
Providence.....	J. A. Butts.....	J. G. Blankenship.....	Harpersville.....	Shelby.....	9	4	3		75								1 50	4 25	
Mrs. M. G. Posey.....										5 00	5 00	10 00					20 00		
Public Collections.....										6 40	6 40	6 42						19 22	
					811	400 18	304 27	35 4619	\$410 74	\$337 63	\$359 77	\$67 39	\$25 15	\$174 00	\$254 30	\$79 05	\$1,708 03		



